

## Towards the Real Happiness

Our happiness depends on what we think. Buddhism calls it as '**Right Understanding**' (*Samma Ditti*). As much as we can think the positive thoughts in our mind, we can live with happiness (The more we harbor the positive thoughts in our minds the greater the happiness in our lives). We usually think of our past or future. When we think of our past, we often remember our negative experience such as our bad behavior. Then our mind is not in a pure state. It means we are not happy. On the other hand, we think of our future that we didn't reach yet. It is good to have future plans. But the problem is that we mostly live in the future dreams. Then we lose our present happiness. If we live in the past and the future, we often lose our mindfulness. If we lose our mindfulness it means we lost our happiness. Here, Buddhism teaches us how to live mindfully in the present moment with happiness, in the name of real happiness.

When we think about our previous negative experiences without having a proper (wise) reflection, our mind gets agitated. It means we let negative thoughts to come into our mind. As a person who knows 'Right understanding' as soon as negative thoughts come to our mind, if we are clever, we can either replace them with positive thoughts or neglect the negative thoughts. Then we can overcome the sadness. On the other hand we should have a lot of good things done before such as practicing generosity, compassion, loving kindness, morality and meditation. If we have a lot of meritorious acts which is already done, our mind is always filled with that experience. If there is nothing to remember as good in our past, we should make efforts to do good every day from morning to night as much as we can. It means we live in good with positive thoughts.

The nature of all things that we use is changing and separating every moment. When they separate and change, we suffer because we think that they should be within our control. Nothing happens by our control except our controlled mind whether we like or not. If we can understand this world's reality, we don't suffer when they change because we already have the understanding.

Here we have to practice and reflect the world's reality of impermanence. What is the real impermanence? According to Buddhism real impermanence is the arising and ceasing of the five aggregates. What are the five aggregates?

1. Matter (*Rupa*)
2. Feeling (*Vedanà*)
3. Perception (*Sannà*)
4. Mental Formation (*Sankhàra*)
5. Consciousness (*Vinnàna*)

When we have some sort of experience through our senses such as eye, ear, nose, tongue, body and mind, it means these five aggregates arose together. Not only those five arose together but five of them ceased together. As the result of spending of these five, we have some experience as forms, sounds, smelling, taste, touch and thought. We can't see five aggregates which are the causes, we can see only results such as forms, sounds or taste etc. This is the real nature of our whole experience that we receive in our day to day life. Every moment this experience arises and ceases. If we have no real understanding about this, we take them for granted and take them to be permanent. This is the cause of suffering. The understanding of arising and ceasing of the phenomena causes to overcome suffering. According to Buddhism if we can obtain this knowledge, we can get rid of suffering in this life itself not necessarily hereafter. That is the greatest benefit of our life. If we can't overcome suffering in our life, all things that we earned hardly in this life are useless.

When we have 'Right Understanding', we don't stop since we have to practice other seven steps too. Then we meet a path to follow 'The Eight Fold Path'.

### **The Noble Eight Fold Path –**

Right Understanding	( <i>Sammà Ditthi</i> )
Right Thoughts	( <i>Sammà samkappa</i> )
Right Speech	( <i>Sammà Vācā</i> )
Right Action	( <i>Sammà kammantha</i> )
Right Livelihood	( <i>Sammà ājiva</i> )
Right Effort	( <i>Sammà Vāyāma</i> )
Right Mindfulness	( <i>Sammà sathi</i> )
Right Concentration	( <i>Sammà samādhi</i> )

Here the most important thing that we are compulsory to do is to develop the mindfulness. At the very beginning of practicing mindfulness, we have to identify 'the sign of mindfulness' (*Sati Nimitta*). By focusing our attention on the tip of nose or upper lip, we try to do our all acts not only breathing meditation but other meditation techniques and all our daily activities. Our success of meditation depends on how much we practice this sign of mindfulness. Every day we have to try to increase the time that we practice mindfulness. When we practice this, we can see the result that is happiness. The very important thing of the practice of mindfulness is the visible results. Seeing the results we can go forward on the path getting rid of suffering towards the purification of mind in this short life itself. That is one of qualities of Dhamma which is of immediate results (*Akālīka*). If we can put this knowledge into practice and get the result, we are the most fortunate people in the world. The reason is that this is the happiest thing among everything in our life such as money, relatives, education, properties, etc. For that we have to be diligent. We should dedicate our time for that than we do for other things.

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